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39.9 that Charinus actually had the kind of plate known as *argentum purum* (unembossed) weakens the point of the epigram. The phrase used in the first line, *argenti genus omne* is simply an echo of Charinus' boast and is not to be taken seriously. While the statement at v.22.6. that many of the aqueducts entered Rome by way of the Esquiline is of course true, it is extremely doubtful whether this fact accounts for the mud in the region where the *clivus Suburanus* was. At viii.51.7 the important word is *opus*, not *materiae*; the lines that follow (9-16) refer to the workmanship. The number of this epigram is incorrectly given as 50.

G. J. LAING

THE UNIVERSITY OF CHICAGO

Die orientalischen Religionen im römischen Heidentum. Vorlesungen am Collège de France gehalten von FRANCE CUMONT. Autorisierte deutsche Ausgabe von GEORG GEHRICH. Leipzig und Berlin: B. G. Teubner, 1910.

The original French edition of this collection of lectures was reviewed by Professor Showerman in an earlier number of this Journal (III [1908], 465-67). This translation is based on the second French edition. The translator has made numerous additions to the notes, bringing the bibliography up to date, and has made the material of the lectures more accessible by providing an index. The work is done well.

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THE UNIVERSITY OF CHICAGO

Le Procès de Phidias dans les Chroniques d'Apollodore d'après un papyrus inédit de la collection de Genève. Déchiffré et commenté par JULES NICOLE avec un fac-simile. Genève: Librairie Kündig, 1910.

The document consisting of two badly mutilated fragments belongs to the third century A.D. Only the central portions of the two columns are preserved. No considerable restorations were possible. For, though the text is in iambic trimeters, it is written continuously with spaces to indicate the separate verses. With great skill and learning Nicole has reconstructed the narrative in outline. As in Plutarch's account (Pericles 31) Menon is the accuser. The charge is embezzlement of ivory intended for the statue of Athena. The prosecution failed to secure a verdict in the assembly; a fuller investigation was ordered. In the meantime Phidias was kept in prison. Taking advantage of a revulsion of popular feeling in favor of the distinguished sculptor the Eleans secured his liberation by giving bail in the amount of 40 talents; and Phidias went to Elis to make the statue of Zeus.